Philadelphia) and the Monthly Meeting of Cambridge, Massachusetts. It provides an opportunity for religious fellowship and education but has never exercised authority over Yearly Meetings.

What Is the Civil Liberties Committee?

In addition to Meetings for worship, Meetings for Business have been organized to provide for the orderly care of such matters as are essential to maintaining our Religious Society and carrying forward its concerns. These Meetings afford opportunity to appoint members to special service; to hear reports by members of committees thus appointed; to encourage Friends to plan together, under Divine guidance, for work which will assist in bringing about the Kingdom of God on earth.

The Civil Liberties Committee was appointed by the Philadelphia Yearly Meeting to nurture the regard which Friends have for the worth and dignity of individual human beings and their right to freedom, justice and equality regardless of their ancestry, creed, or political beliefs. The aim of the Committee was threefold:

(1) To sensitize Friends to the place that civil liberties have occupied and should occupy in Friends religious testimonies and in the life of America;

(2) To assist Friends in bearing witness to this concern of Friends in the wider community and particularly to those occupying positions of authority and responsibility; and

(3) To share in and seek to alleviate the sufferings of victims of civil liberties infringements.

The Civil Liberties Committee seeks guidance from the Monthly Meetings. To that end this Query was circulated to foster thought and discussion:

A Query

Friends and Friends' Meetings seek faithfully to
ur civil and religious liberties, not only for our-
t for all men?

SITIVITY

(a) Do you recognize and welcome controversy
a creative means of discovering new truth?

(b) Do you actively oppose attempts to restrict
e freedom to discuss controversial subjects?

(c) Do you resist attempts to silence opposition
present foreign, national, and local policies?

(d) Do you actively oppose measures designed
enforce a narrow orthodoxy of thought and ex-
ression?

(e) Do you uphold freedom of expression by
aking Meeting facilities available to groups who
e restricted in their opportunities to hold public
eetings and discussions?

TNESSING

(a) Do you accept the responsibility of citizen-
ip by keeping well-informed on current affairs?

(b) Do you express your opinions to those who
present you in Congress and other branches of the
overnment? Do you take opportunities to visit them
nd to express your concerns personally?

(c) Do you actively support measures consistent
ith Friends' principles and oppose those which are
ot?

(d) Do your principles enter into your choice
mong candidates for public office?

(e) Are you sensitive to the action on civil
berties most appropriate to your own Meeting?

Do you seek to minister to the needs, eco-
nd spiritual, of individuals rejected by society
ing unpopular opinions?

Have you sought to give fellowship and un-
ding to such people?

Have you sought to deal sympathetically
ch people, being aware of their opinions,
allowing them to color your feelings for the
ual holding them?

Do you affirm your faith in the power of
triumph over error by seeking out and ex-
friendship to persons suffering for principles
y to basic Quaker beliefs?

Have you appointed persons among you to
ose against whom public opinion has been
ed, and have you made provisions to alleviate
ferings of those so rejected? What have you
help their families?

APPENDIX B

Which appeared in *The New York Times*
Wednesday, June 20, 1951

ADVERTISEMENT

ces Douglas Black nting . . .

ot to differ from the majority view is a cherished f our democracy. Without it we would have acy.

y the Supreme Court of the United States upheld utionality of some sections of the Smith Act by , Justices Black and Douglas dissenting.

s from the dissenting opinions appear below:

OUGLAS: If this were a case where those who claimed irst Amendment were teaching the techniques of sabotage, President, the filching of documents from public files, the art of street warfare, and the like, I would have no doubts. s not absolute; the teaching of methods of terror and other d be beyond the pale along with obscenity and immorality. as if those were the facts. The argument imported much. the record. That is easy and it has popular appeal, for the ts in plotting and scheming against the free world are com- he fact is that no such evidence was introduced at the trial. h makes a seditious conspiracy unlawful. Petitioners, how- with a "conspiracy to overthrow" the Government. They, onspiracy to form a party and groups and assemblies of advocate the overthrow of our Government by force or nspiracy to advocate and teach its overthrow by force and e that indoctrination in the techniques of terror to destroy

NDIX C

e places high value on human
n excerpt from a response re-
an inquiry concerning "to what
ith which you were charged in
nder the Pennsylvania Sedition
which evidence was offered at
re actions which you took under
ce." The views expressed are
on and not of the Committee.

ave held the view that Socialism
social development, that it will
it is more efficient in the eco-
it is the most humanitarian
anity. I believe that Socialism
war, provide security for the
nd that it would develop a new
ople, do away with vicious race
a brotherhood of man. Because
s, the prosecution's contention
accomplish this by resorting to
his I deny as I have denied in
a Supreme Court, in going over
rd, affirmed this contention of
d that I committed no crime
State of Pennsylvania. (The
e opinion of the court on my

Socialism as I stated above, this
ment by me. My views have al-
k on this matter. With me it is
on which motivates my entire
view, I have always held that it
ant of other people's views and
ied questions of immediate im-
ay, within the frame-work of

it is possible to make
ople today, I mean in
t have to wait for the
, nor am I an advocate
h holds that the worse
se then supposedly the
The best evidence that
during the depression
e leading members of
ncil. This organization.
loyed, moratorium on
nemployed and for un-
ther similar things.
bed in the above para-
many campaigns to
for workers in strike
is in the deep convic-
f the people ought to
alleviated within our
tem even though I be-

vinced that human be-
ational origin, color or
inated against. They
l, economic and social
t concept guiding my

a Catholic, I do not
have any religious be-
oncept of life. Every
t is motivated by what
w of life and its prob-
respect other people's
eligion they choose. I
in religious matters.